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Let not the ☿ be in Signs that chew the Bit, as are ♊ & ♋ or joined to a planet if it is retrograde, for they cause Vomits as saith Hermes in his 74th proposition, neither aspects of the infortunes of ♀ or ♂ for ♀ by thickning & making gross of the Humours & shutting up the Pores hindereth the Effect of the Physicks; & ♂ for he thro' his heat & roriness of humours sharpeneth the Humours to the drawing forth of Blood, if the Medicine be strong -

Ptolemy also in the 19th of Centilog. adviseth that Medicines are not to be ministered when the ☿ is joined to ♀ for saith he the Moon being ♀. If the Effect thereof will be abated for ♀ is hot and moist, in w^{ch} quality resteth the Vigour of life & for that Cause he being a friend to the Life & Nature of the Physick strive ag^t Nature he doth resist Nature & abridgeth the operation of the Medicine -

The ☿ being in ♍ or ♏ affordeth a laudible time to give Physick if the Lord of the Ascendant be joined to a planet under the Vaiths or in a good Aspect of him but if the ☿ be joined to a planet in the 10 house it will not stay with the potion will not stay with the Medicine in the 24th Catilog -
 In the Spleen let not ♀ be strong in

Heaven but let it be in the hour of J and when he is fortified and well disposed.

Purge not the Liver in the hour of J or when he is Strong but in the hour of H
Purge not the Heart in the hour of O or when D is Strong but if O be in the 1. 10. or 7 House, it is good to take Cordial medicines, confortive but not purging.

Purge not the Lungs & being strong.

Purge not the Gall & being fortified.

Purge not the members of Generation & being strong & well disposed.

It is ill to purge the Brain the D being fortified in the Heaven.

If you minister Purgations, let not A be ascending for it causeth Vomit, yet may you prepare the Humours in the houses of planets if they be strong in the Heaven J. 5 & K. 5 houses caught.

And in all these respects you are to see whether any infortune was Lord in the Patients Nativity, for then it may profit him, tho' to others it might be dangerous.

In ministration of Purgations, requisite also it were that a special regard were had to that Sentence of Ptolomy in the 50 of his Centilog. as also Baly his Commentator, where they say that the Humours from the Change of the D to the first quarter, and from the full to the last quarter, move from the inward parts of the Body to the outward, & likewise from the first quarter to the Opposition, and from the last quarter to the Change, they move from the outward parts to the inward. Therefore in the D is best applying external Juons and fourth internal.

In corroborating the virtues of mans Body

Of the principle Vertues so^{ch} are subdivided, there is one kind which preserveth man in his Being, and this resteth chiefly in the Members of Generation and is governed of ♀

Another preserveth some particulars of man and is divided into three parts, vital, natural & animal; of so^{ch} the vital power resteth in the Heart and is governed of O. The natural consisteth in the Liver and is governed of ♀ the animal possesseth the Brain & is disposed of ♀. Now are there other Vertues less principle that minister to the former: that is the vertue attractive digestive retentive and expulsive as you may perceive by this Note following.

| | | | |
|--|--|--|---|
| $\left\{ \begin{array}{l} \text{O r r} \\ \text{H II} \\ \text{h 8 m} \\ \text{D 69 m x} \end{array} \right\}$ | and y ^e 1 half of $\frac{m}{m}$ | $\left. \begin{array}{l} \text{governeth} \\ \& \\ \text{comforteth} \end{array} \right\}$ | $\left\{ \begin{array}{l} \text{attractive} \\ \text{Digestive} \\ \text{Retentive} \\ \text{expulsive} \end{array} \right\}$ |
| | | | |

Ptolomy also in his 86 Prop of his Centlog; dis:
: coursering of these Vertues saith that O is the beginning
of the vital Power so^{ch} belongeth to the Heart.
Dis the original of the vertue natural of the liver.
h is the governour of the vertue receptive.
H is the governour of the vertue crecent & quickning.
I is the governour of the vertue of Anger & attraction.
♀ governs the vertue of Lust and appetite.
♀ Is the governour of Imagination Fantasie & Cogitation.

Of Phlebotomy & Bloodletting.

Phlebotomy is a general evacuation ⁱⁿ to discharge ^{the} multitude of Humours w. ^{ex} grow out of measure in the Veins as may be gathered from Aven saying that in Phlebotomy four things are to be considered i.e. first the Time, for in extremity of Heat and Cold it is inconvenient the Causes being three. First in respect of the Disposition of the Body, because then the Body is open & loose & the diminution of Blood does it more. Secondly thro inflammation of ^{the} Spirits & Humours Phlebotomy inflaming them more; & thirdly, because of Air is compared to a Bath drawing the Humours from the Centre to the Circumference but Physick draweth from the Circumference or Extrems of the Body to the Centre. Secondly the Age cometh into consideration for before the Age of 14 or after 63 years of Age Minution hurteth in respect of the slenderness of the Veins in Children, for the great depolution it causeth in Children having loose Flesh, as also that they require Nourishment, for Blood of Fountain affutrition being taken away, they must thereby want. And in Women by reason of their Decrepit Weakness and Crapiness unless they be full of Flesh & Blood & vigorous. Thirdly is to be considered Custom and Use, because if unaccustom'd are not to be Phlebotomiz'd lest it breed some Malady unless necessity argueth. Fourthly the strength of the Person is to be respected, for if they be strong of Body they may be let Blood, but not the Weak.

Note therefore that the time of Phlebotomy is twofold,
the one when necessity enforceth as in the Squinancy
Apoplexy or other violent Maladies albeit the time be not
elected according to the Rules of Astrology, and is taken
from the place and motion of the Moon & her Configura-

tions with other Planets as followeth -

Let Blood be Phleg. { & the Head accepted.
matick the D in. { & the Thighs accepted.

Let Blood be Melan. { & the first half Buttock accepted.
choly the D in. { & the Legs accepted.

Let Blood be Cho. { & the Breast accepted.
lerick the D in. { & the Secrets accepted.
{ & the feet accepted.

Phlebotomy is not to be used the D being in A or
II or in the sign ruling the Member cut: neither
Ventoses to be applied D being in & according to the
opinion of Blomaxar in his 15 Book 24 Chapter.

Of the Aspects of the Planets hindering extraction of
D & with { hindereth a day before & after
{ hindereth 12 ho. before & after if combust

D & th { hindereth 12 ho. before & after
{ hindereth 12 ho. before & after

hindereth Phlebotomy Cho. before & after

D & ⁱⁿ hindereth Cho. before & after

hindereth 6 ho. before & 6 ho. after -

In the Aspects & applications following you may
securely Phlebotomize.

Δ & Δ * of D^{th} H as also $^{\text{th}}$ Φ if not combust

Δ . \square & Φ of D^{th} H or Φ not combust, so the D be in some good Sign

Δ & * of D^{th} O For h . . . if D be in a good Sign

It behooveth y^e Physician also to consider the Age of the Person
for from the Δ to the first \square lest blood y^e youth, from the first
quarter to the Φ middle Age, from the Φ to the 2^d q^{rt}. Elder
years & from thence to the Δ again (old Age: Also,

| | | | |
|---------|-------------|----------|------------------------------------|
| Let { | Sanguine | } from { | Δ to the first \square |
| | Cholerick | | the first \square to Φ |
| | Phlegmatick | | the Δ to the last \square |
| Blood { | Melancholy | | the last \square to the Φ |

Whatsoever is here spoken of Phlebotomy is to be referred
in like sort to Ventoses.

Of Baths.

The fittest time for Bathing, is the time prescribed for Phlebotomie
howbeit if you bath for Cleanliness let the D be in Δ or H aspected
auspiciously of Φ : but if for health, if the Infirmitie be cold & moist
or requirith evacuation, let the D be in fiery Signs aspected benign
ly of O : but if the Disease be hot or dry & requirith qualification
as in the P^{ri}cks, let the D be in Watery Signs aspected of H or Φ

| | | | | |
|-------|---|-------------------------|----------------|--------------------------------|
| Take. | { | Purge by needling . . . | } the D in { | Φ or Δ or Δ |
| | | Vomits | | Φ or Δ |
| | | Glisters | | Δ or Δ |
| | | Gargarisms | | Δ or Δ |
| | | Preparatives | | Δ or Δ |
| | | Stop Rheum & fluxes | | Δ or Δ |

A Compendious Discourse of the Causes
Qualities & Symptomes of all diseases inci-
dent to humane Bodies by the na-
tural Influence of the Ce-
lestial Motions.

In the Causes of Sickness and Infirmities the Method
& way of Judging by a Celestial Constellation or Figure,
is required from the places of the Heavens, & from the
planets that are Signifiers both of the Nature of the Pa-
-ty diseased, and of the Quality of the disease: in know-
-ing of what Nature and Complexion they be of themselves, &
also what State and Condition they hold in their proper
places, which is said to be accidental. By themselves,
that is to say, the Moon Signification of the Body and
Life, and likewise the Sun, but chiefly the Ascendant
and these are said to be Signifiers by themselves in the State
of the Body and Life of the party diseased, and their Dispositors
or Lords to be Significators by accident, i.e. by reason of
the Dominion and power ^{or} they hold in the places of the
former Signifiers as when Ror J or some other pla-
-net shall be dispositor and have chief Power in y^e
said Places, and this according to the disposition or nature &
disposition of the party diseased -

But as touching the Nature and quality of
Diseases or Sickness: the Signifiers of themselves are
the Sixth House and the Planet or Planets in the
same

but the Signifiers by Accident ~~to~~ are the dispositors of
the sixth House together wth the malevolent Planets ~~who~~
who if they be Significators by any means, they do afflict
the Body, and also the Planet from whom the Lord of the
Ascendant is separated or w^{ch} separateth himself from y^e
Lord of the Ascendant: which sheweth the part or
member diseased & grieved, for the part or parts of the
Body signified by the sign & house wherein the said planet
is placed are surely grieved & pained according to the quality
of the Disease: Now the State and Condition which they
hold is determined diversely in sundry Ways, as in his own
proper Nature in the sign wherein he is also in Habit
or place which he possesseth then according to his Af-
fection he is good or evil, wherewith he is affected, then by
his Fortitudes or Debilities being Strong or Weak, fortune-
rate or unfortunate as well by Nature & by himself as
by Accident being able thereby freely to extend his Forces or
not. Lastly, by his Configuration & Aspects which
he hath wth other Planets be it good or bad fortunate or
unfortunate. And it is especially to be regarded that
we diligently examine the Concordance & Habitude
which the Significators do hold as well among them-
selves as with other planets: whether they be affected
or void of course separating or applying or in
the self same Degree or Minute also whether the

Aspect be good or bad wth Reception or without, with
Translation or with^o return of light wth Impediment
or without let or hinderance also if there be frus-
trating of Light, restraining, besieging, destruction
or Absorption, & cutting off or frustration of light and
Nature. Furthermore we ought to regard whither
these Significators have any other Way of Concordance
& Habitude among themselves or with other planets
& whither they be in signs beholding one another
or in signs commanding or obeying, or if one be
in the Antipodia of the other, or in the Novena or
Dodecatemoria of the other. For the Cause & reason
of these things are not to be ^{considered} rejected. With these
also it is most necessary to be regarded, and no less
Consideration ought to be had of the fixed Stars es-
pecially being of the first and Second magnitude,
for if a fixed Star be placed in the House signifying
the question proposed, or in the Ascend^t or 10
or other Angle or else shall be conjoynd to any
Planet Significator specially the ☿ the ☾ or Lord
of the Ascendant; so much that fixed Star doth
promise and Effect as the planet whose Nature &
Property he holdeth: as if the same planet should
be so placed in the same House or conjoynd
to

to the same Significator: also the Lord of the house hath the same Signification as the Lord of the Ascendant likewise you must have respect to the parts, as the part of Life, the part of Death &c. for they do help and avail in delivering true Judgment. These things ought carefully to be regarded by the Astronomer before he entereth into judgment of the State of the sick party or Sickness. Therefore I have briefly collected these principles & most necessary Rules belonging to this Science as followeth: readily expressed to the sodain view of the Studious Practitioner thereof, whereby the said Science may be the more easily understood and practised.

To judge in lauses of Sickness by the Celestial motions, is required: from ..

- the places of the Heaven, that is to say the Signs.
- the planets Significators of the body and Infirmary in knowing.
 - What they be by Nature
 - What Disposition they hold.
- by themselves { the Ascendant
the Moon
the Sun
- by Accident. { L. of the Ascendⁿ
L. of the house of D
L. of the house of O
L. of the Figure
L. of the house of P.

The signifi- cators what { of the party
they are. { Sick and
diseased

In place or Situation, of the . . . } Signification . . . } be in . . . }

Angle
Succedent
Cadent
fall from the Cusp or near
the Cusp of any house
in a house whereby he re-
joiceth, or less comforted.

In the place or Situation of the House } of this or that { Nature
} of what things it hath Signification } Completion
} on: what part of the Body it governeth } Property

In Affection } Direct
whither } retrograde
he be . . . } in Motion } Swift
} in Course } Slow
} to his { first or } Station
} Second }
in Ascending } light } or diminishing thereof
ing } number }
in Latit. } Sept. } from the Ecliptick
} Merid. }
in his Area or opposite to it
Combust under the Sun
Beams. } entering } from them
} departing }
Occidental } and Lucklike } Dig.
or Oriental } Debil.

In Fortitude } able freely
if he be . . . } to affect
} his Signif. } which for the most part
} are referred to the Chapter
} of Affection & Configuration
} and in some sort is discer-
} ned in this viz if the
} Signif. be { in any of his
} Dignities }
} in term of { good } Plan.
} evil }

of the Sickness { by themselves { The 6 house
 { by themselves the { Pla in the 6 house
 { Dispositor of the 6 house
 { the malevolent Pla. ^{or} being Signif in
 { any sort doe afflict the body Planet
 { from whom the Lord of the Ascendant
 { doth separate or is separated -

The Sign
 significators
 what they
 are.

of the Position { House
 { Lord thereof

of the Physick { the 10 house
 { the Lord thereof
 { the Sun.

of the end of Sickness { the 10 House
 { the Lord thereof

of Deaths { the 8 house
 { the Lord thereof.

The Significators { own proper Nature 1
 what disposition 2
 they hold in their { Sign 3
 { Place 4
 { Affection 5
 { Fortitude 6
 { Configuration 7

In their own nature { benevolent malevolent masc. or fem. of the Day or night
 in if they be by na { hot cold moist or dry, sanguine, melancholy,
 tures { Choleric or Phlegmatick what Disease
 { and what parts of the Body they govern

In the Sign { hot cold moist or dry fiery earthy or Watery
 wherein they { or Airey. masc. or fem. fixed moveable or
 are whether { common, human bestial or double bodied
 it be { what member it governeth & what Disease or sickness

Aspect of

✕
□
△
8
8
8

or altogether void of Course

Aspect { Applying
Separating

In configuration whi-
ther it be in

In the same Deg. & minute
Impediment or { Frustration
abscission
Destruction
Besieging } of Light

or altogether without let & hindrance

in Signs { Beholding
Commanding
Obeying

In the { Antipica
Veneraria } of one another
{ Dedicatatoria }

Joined to a fixed Star

These few Rules well considered the same are more easy & very
delightful, so that the Astronomer by Gods Permission
may safely enter into true judgment of the State of any party
diseased, and of the quality of his sickness or Disease -
To the It will not be amiss in this place to set down
these few Notes as concerning the Planets and Signs not
before mentioned:

| | | |
|---|----------------------------|---|
| 1 { Cold & dry Melancholy Intemperate } | { Oriental Occidental } | { adeth { Cold & moisture Drineps - |
| 2 { hot & moist Sanguine Temperate } | { oriental occidental } | { adeth { Heat & moisture moisture - |
| 3 { hot & dry Choller. Intemperate } | { oriental occidental } | { adeth { Heat & Drineps Drineps - |

♀ { Cold & moist } Oriental } addeth { Heat & moisture
 { Fleagme } Occidental } { moisture.

♀ { as the Planet } Oriental } addeth { Heat
 { to whom he is } Occidental } { Drineps
 joined . . .

The Sun in { ☿ } Sanguine { ☿ } cholera { ☿ } Flegm { ☿ } melancholy
 { ♀ } { ☿ } { ☿ } { ☿ } { ☿ }

The Moon from { ☿ to the first ☐ } { ☿ to the first ☐ } { ☿ to the first ☐ }
 { ☿ to the last ☐ } { ☿ to the last ☐ } { ☿ to the last ☐ }
 { ☿ to the last ☐ } { ☿ to the last ☐ } { ☿ to the last ☐ }

also the ☽ of her own proper nature is cold & moist, yet
 far more moist than cold mightily intermingling her nature
 wth the planets that aspect her, & from whom she is
 separated, also according to her increase and decrease

For ☽ { increasing with ☿ } addeth { Heat & drineps
 { decreasing with ♀ } { Cold & moisture

Furthermore she changeth & varieth her nature
 according to the place of the Heavens wherein she is
 as hath been observed by ancient Philosophers, and
 therefore they assigned 28 Mansions of the Moon, de:

claring their several Complexions & qualities as here.

after following -

a Table of the Mansions of the Moon

| Mansions | Beginning of the Man- sions | | quality | elections. |
|----------|-----------------------------------|-----------|--------------------------------|---|
| | sig | deg. min. | | |
| 1 | r | 19.26 | Tem- perate | The Day in this first Mansion causeth a fit time to journey and to give Physick chiefly Laxatives. |
| 2 | 8 | 2.17 | Tempe- rate or dry. | Good to goe Voyages, to sow, plant but contrary to purge or vomit |
| 3 | 8 | 15.9 | Very moist | Good to make Merchandise, to buy Cattle contrary to Navigation. |
| 4 | 8 | 28.0 | Cold moist more cold. | Good to plant & sow seeds, contrary to make Marriages & to make Voyages by Water. |
| 5 | II | 10.52 | dry & hot | This is safe to Voyage to make Wedlocks or Merchandise, to send Children to School to make Medicines. |
| 6 | II | 23.43 | Tem- perate | An apt time to Warre, but contrary to sow Seeds, and to do all things whereof you desire good Ends. |
| 7 | 69 | 6.35 | moist | An apt time to follow and sow but evil to journey or goe on Voyage |
| 8 | 69 | 19.26 | Tem- perate | A fit time to take a Voyage or journey and to take Physick, chiefly in Pills. |
| 9 | 2 | 2.17 | Dry | It is good only in Navigation, in all other things it is contrary. |
| 10 | 2 | 15.9 | moist | It is good for Matrimonia to plant or build: evil to make a voyage |

| Beginning of the months | | | Elections | |
|----------------------------|-----|-------|-----------------------------------|--|
| Day | Sig | Deqne | qual | |
| 11 | ♂ | 28.0 | Temper ate somewhat cold | a favourable time to sow seeds & plant & deliver Prisoners. contrary to take Evacative Medicines. |
| 12 | ♂ | 10.52 | moist | Convenient to plant sow seeds & make Marriage, ill to navigate. |
| 13 | ♂ | 23.43 | tempe rate | Good to journey or navigate to sow seeds and to plant on, to contract Matrimony to send Embassage. |
| 14 | ♂ | 6.35 | Tem perate | It is convenient to sow plants and to take Physick contrary to journey & to wedd Widows. |
| 15 | ♂ | 19.26 | moist | Good to digg & delve & evil for Voyage & Marriage. |
| 16 | ♂ | 2.17 | moist & cold | An unfortunate time for all things, specially to make Voyage to buy, to put on new apparel & bad to take Physick. |
| 17 | ♂ | 15.9 | moist | An apt time to buy beasts, to put them to pasture & to marry a Widow, will for Navigation. |
| 18 | ♂ | 28.0 | dry | Good to build sow seeds, plant, to navigate contrary to make Marriages. |
| 19 | ♂ | 10.52 | moist | A fit time for Marriages & to besiege a place also to plant sow seeds & to make voyage. |
| 20 | ♂ | 23.43 | moist or Temperate | A convenient time to buy Cattle, to hunt wild beasts contrary to make Wedlock. |
| 21 | ♂ | 6.35 | Tempe rate | Good to build, lay foundations, to sow seeds, to goe to a Prince or Magistrates for Favour but contrary to Matrimony. |
| 22 | ♂ | 19.16 | moist | A convenient time for Physick, to navigate, to put on new apparel, contrary to marry. |
| 23 | ♂ | 2.17 | Tempe rate | Good for Physick, and to make a Voyage, evil to marry, and to lend. |
| 24 | ♂ | 15.9 | Tem perate | An apt time to lead an Army to battle, to make Marriages and to sow seeds, good to take Medicines con trary for Voyages. |

| Month | Sign | deg. mi. | qualit. | beginning of the mansions | Elections. |
|-------|------|----------|-----------|---------------------------|--|
| | | | | | |
| 25 | ☾ | 28. 0 | Dry | | Good for Journey, Voyage or Journey toward mid-day, or toward Sunset and is good for Foundations for Marriages & for Strife. |
| 26 | ☾ | 10. 52 | Moist | | This day is good for to take Physicks, but in all other things it is bad. |
| 27 | ☾ | 20. 43 | Moist | | A commodious time to sow, plant to use Merchandise to make Matrimony, but contrary to Navigation. |
| 28 | ☾ | 6. 35 | Temperate | | An apt day to use Merchandize, to celebrate Matrimony & to use Physick, contrary to Land and to go on a Voyage. |

Furthermore the Skillfull Physitian and Astronomer forbid death to touch or let Blood in that part of the Body signified by the sign where the Moon is found & therefore it is convenient to know what part of the Body is signified by every Sign as is lively set down in the Directions prescribed in the beginning of the first Book, and is more particularly declared, w^{ch} the Diseases incident unto them, as follows the

| | |
|---|---|
| ☾ | Unless the head ears eyes and diseases of them; as headachs pimples toothach pains of the eyes, Morpheus the Scurf in the Face and such like. |
| ☿ | wreck throat and diseases of them, as kings evil heartpains Weakness in the neck, black Choler somewhat tempe- rate. |
| ♂ | Arms Shoulders, hands and fingers, and their Diseases proceeding of Blood. |
| ♂ | Breasts Paps, upper part of the Belly, Spleen, Lungs, & nofe the impediment of the eyes, the Scab, Leprie, puched & spots in of face |
| ♂ | Heart Breach Stomach Ails Back Bone, small guts and their Sicknes proceeding of yellow Choler. |

m Cuts Belly and Entrails, small cuts, and Signifieth all
infirmities proceeding of melancholy.

12 Reins joints ~~Warts~~ ms, hanch, Buttocks, and Signifieth the
Diminys of sight, retention of Urine, & of Digestion, fluxes.

m Bladder & Privy Parts, flank or small cuts, and sheweth leproy, Scabs
Spots in the face Canker Fistulas emrodes Stones &c

L Thighs Privy members and their Diseases: as fevers take from
high Places, from the 16 to the 18 Degree it noteth impediments of
the Eyes.

18 Knees and their Diseases: as leproy Scab loss of speech, dumbness
Surditie dimins of the eyes fevers and Fluxes. by the in-
feriour Parts.

20 Legs & their Diseases: black jaundise, iniection of the Veins
from the 20 to the 25 deg. it noteth pain of the Eyes

26 Feet and their Diseases: as the gout Scab & leproy & palseie
As this is a sign altogether sickly & Phlegmatick.

And these are the proper Significations of the signs alone
by themselves, or when the Disⁱⁿ in them throughout all the parts
of the Body: notwithstanding the Moon & the other planets
have divers & several Significations, in all the signs particu-
ly appropriated to themselves, being derived from their Dignities
and Houses, so is most necessary to be diligently observe of
the studious Labourer in this Art, as having a speciale
Relation to the part of the Body diseased & quiered as is
plainly set forth in the Rules following

The Parts of mans Body which the Planets do affect
: signifies of themselves.

♂ Hath the Spleen, right Ear, Bladder, Bones, and their sicknesses, proceeding of Cold and driness, leproy, quartan Ague, Morpheus, Canker, Elopheany, black Choler, rheums, coughs, Palsie, Loopness of the Body, and such like -

♀ Lungs, Ribs, Liver, Gristles, Veins, Arteries left Ear & infirmities of them, as Pleurisy & such as proceed of a ban: dance of Blood or Windiness -

♂ Governeth the Gall, reins, Veins, left Ear & the sicknesses as sharp Fevers, tertian & quotidian Peftilence, ulcers, red Choler, Madness, Pustles, carbuncles and such like -

♀ Signifieth the Sight, Heart, right Side, Sinews, right Eye and the Diseases of those parts, as fluxes of the Eyes, catarrhs Rheums, and such as grow of red Choler, also Cold Stomach and Liver

♀ The Liver, reins, Sperm, fatness, Reins, Matrice, Genitals, Papis Throat, and their Passions, as of the Stomach, liver, genitals, proceeding of cold and moist, Fistulas and such like -

♀ The Memory, Throat, Tongue, Phantasies, Throat, Brain, Sinews, Thighs, & not the Madness, Lechargie, Passions of the Tongue & melancholy, hoarseness, Vomits, Phisick, cough much Spittle & such like -

♂ Hath the Left Eye of a man, the right of a Woman, Stomach, Gallie, left Side, Bladder, Stones, Womb, Liver, Breasts, & the Left & noteth the Diseases of them, as Catarrhs, Calicles, epilepsies, chol: like, Monstrues of Women, apoplethmes, dropies & defaulls of Sight, as Squintness, diseases of the Sinews, coming of opilation of the Liver, & of Fleam

as it is declared of the Signs and Planets so likewise the
Houses have their proper and special Signification in
the parts of mans Body and have most properly relati-
on to the Cause from whence the Infirmary or Sicknes
doth proceed, as if the Lord of the 6. house be found in 5.
you may judge that the Cause of the Sicknes was of sur-
fetting or Riot or by overmuch Voluptuousness or such
like Causes specified by the fifth House and that his pain
& disease is caused by ill digestion, or from defect of the
Liver or Spleen, because the 5.th house hath relation to
these Parts of the Body, and so much the more certain is
the judgment if the planets Significator, or Sign, wherein
he is found, shall be of the same quality or nature &
shall have signification of the same part of the Body
as the House hath wherein he is placed.

By Gods Permission I have undertaken it this small
treatise, only to prescribe certain brief Rules and Canons
not before mentioned or spoken in our vulgar Tongue
most necessary to the Industrious Labourer in this excellent
Science whereby he may w.th ease Labours & small practice
attain to a perfect and ripe knowledge of Judicial Astrology
in delivering a true judgment of any party Sick or diseased
and of the quality & nature of his Sicknes. Therefore I
have briefly set down the Natures and complexions of
the 12 houses and the diseases incident to them & the
parts of mans Body signified by them as followeth

The first sign of the zodiac is Aries, the sign of the Ram, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The second sign of the zodiac is Taurus, the sign of the Bull, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The third sign of the zodiac is Gemini, the sign of the Twins, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The fourth sign of the zodiac is Cancer, the sign of the Crab, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The fifth sign of the zodiac is Leo, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The sixth sign of the zodiac is Virgo, the sign of the Virgo, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The seventh sign of the zodiac is Libra, the sign of the Scales, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The eighth sign of the zodiac is Scorpio, the sign of the Scorpion, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The ninth sign of the zodiac is Sagittarius, the sign of the Archer, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The tenth sign of the zodiac is Capricorn, the sign of the Goat, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The eleventh sign of the zodiac is Aquarius, the sign of the Water-bearer, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

The twelfth sign of the zodiac is Pisces, the sign of the Fish, the sign of the Lion, the sign of the Bull, the sign of the Twins, the sign of the Crab, the sign of the Lion, the sign of the Virgo, the sign of the Scales, the sign of the Scorpion, the sign of the Archer, the sign of the Goat, the sign of the Fish.

Lastly it is to be considered, what agreement or disagreement what love or hatred is between themselves, as well with the planets, as with the signs, where they are found according to their natural disposition, for some are benevolent, others malevolent, others indifferent, or doubtful: likewise both the good & the malevolent may disagree in quality and properties as good or the good and evil with the evil. So Mars & Saturn, by nature they

be both malevolent yet they differ and contend in quality, the one being cold & dry intemperate the other hot and dry intemperate and is the more fervent in dryness & therefore are said to be Enemies. Likewise those Planets are said to be Enemies whose houses or exaltations are opposite for so they do contend in quality and Nature, and therefore it is convenient to make this brief Note following to declareth what Planets are friends or Enemies among themselves, as it hath been specified by ancient and skillful Astronomers.

What Planets are friends, and what are Enemies
among themselves: or the Golden Rule
of all Natural Experiments &
magnetic Cures

| Friends. | | Enemies | |
|----------|-------------------|---------|-------------------------|
| To. | Are H. O. D. | To. | Are S and ♀. |
| | Is all by S only. | | Is only ♂. |
| | S only ♀. | | Is all but ♀. |
| | Are H & ♀. | | Are ♂, ♀, and D. |
| | Is all but H. | | Is only H. |
| | Is H, H and ♀. | | Are ♂, ♀ and D. |
| | Are H & ♂. | | Are ♂ & partly ♀. |
| | Are H & ♀. | | Are H & partly ♀ and D. |
| | Are H & ♂. | | Are H. O. ♀. D. |

Friends by reason of agreement of Nature, quality Substance and power are ♂ & O, ♀ & ♀, ♀ & D. (P. 2)
 Enemies, by opposition of Houses are H and D. H & O. ♀ & ♂.
 Enemies by exaltation are H and O. ♀ & ♂. ♀ and ♀.
 Also the Agreement Concord or Disagreement of the Signs is to be regarded according to their Aspects, one to another, as what Signs do behold and which do not behold one another as may be

preceded by this table following -

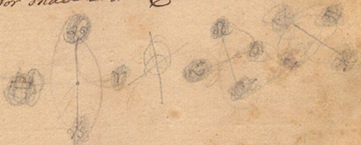
They that will with diligent and serious meditation ponder and weigh the Sympathies & Antipathies of celestial influence, operating in animals, Vegetables and Minerals shall hereafter collect a large measure of delightful and profitable Knowledge.

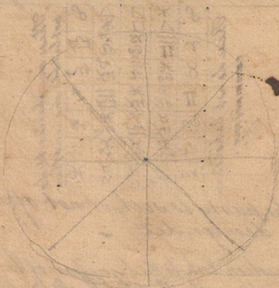
The Radiations of the Signes.

| | | | | | |
|--|---|---|---|---|---|
| These are Signes that do not blend one another | ♂ | ✱ | ☐ | △ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| These do not blend one another | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |
| | ♂ | ♂ | ♂ | ♂ | ♂ |

Whether the party is sick or not of whom the question is demanded -

In this question look to the Signifier of the querent, for if the Significator of the State of the Body be found in a Sign not agreeable to him, but repugning his Nature, or if the Significator shall be in a cadent






Crisis, whether fortunate or in good Aspect of the Fortunes and assisting Planets, or the malevolent & interfilient Planets, which commonly are Lords of the 4th and 8th especially the 8th or in conjunction with the Lord of the Sixth so may you judge of the Crisis good or bad -

Good if fortunate and upheld by the Fortunes; bad if the contrary; as if afflicted by the Malevolents or Lord of the Sixth the Disease increases; but if by the Lord of the Eighth, Death is to be feared. Also when the D transites the Cusp of the 12th 8th or 6th according to its Strength, it proves good or Dangerous &c. In like manner understand in a Judicial Day if the D be well dignified and assisted a good Crisis may be expected; if weak or afflicted judge the contrary. Now by reason the D sometimes swift and at other times slower in motion, never retaining a constant Course, it must needs follow Such as are ignorant therein, must needs be ignorant in knowing or finding out the ^{true} Crisis, and whether it will be good or bad, that is not acquainted with the Stars.

But not that you may the better understand the reason thereof it is this; Sometimes by her slowness of Motion she comes to the Crisis at the Sixth Day after the beginning of a Disease, and again sometimes (by her Swiftnes) at

the eighth or ninth Day; wherefore they must needs fail
that conclude it to be always at the seventh Day; and so
accordingly in the other Crises she cometh sooner or later
very often. 

In giving Physicks you ought to look in what part of
the Body the Disease is, and let the Ageth be that Sign which
signifies the Diseased part free from Misfortune; fortifies
also the Moon and let her by no means be in 8 of the
Lord of ^{the} C. 8 or 12. at the time of the parties first
falling sick or at the time of election, or in the
Radix of the Patients Nativities; and if so be you cannot
avoid it but the D must needs be in aspect of them
let it be by * or Δ, and if possible with reception;
but let not the D be in 8 with any of them
not descending. Note that the Moon must by
no means be in a sign signifying the Member Disca-
sed if any Operation be made therein, for that is
very dangerous, yet if the Medicine be by Implants
or unguents, or any such business that do not draw
Blood she may safely be therein, if you cannot
otherwise dispose of her. If the Infirmitie be

all over the Body, let the Ascend.^t be an humane Sign, of the
which Libra is the best for this use; and let the L.^t of Ascend.^t
and the D be also in humane Signs; free from impediment,
especially of the aforesaid Significators -

But if thou desirest to give the Medicine to cure or re-
move any Infirmity let the Ascend.^t be ~~in~~ ^{at} ~~or~~ ⁱⁿ ~~the~~ ^{the}
the D therein joined or in configuration with the fortunes
and free from the malevolent aspects of the Infortunes; but
if you cannot make her avoid the Aspects of the ma-
levolents let them be by ✕ or Δ, and let her not
be assailed by 2 malevolents or going to Combust-
tion; but however, chiefly we w^{ill} thou dost fortifie
the D for otherwise the Physick will torment and
afflict the Patient according as she is afflicted -

Of the Administration of Remedies to the Diseases of the Head.

In choosing a fit time of applying or taking of Rem-
edies for the Head, either universal, or particularly as
Rheums distilling Humours and the like, whither by
Vomit Gargarismos or such like, let the Ascendant be V.
well fortified, if possible by the Benevolents and free

from the Aspects of the Infortunes; place also the ☽
therein, or in Detracting in Light & joined together
Times or Configuration with them and free from any
Affliction or Impediments. If thy Medicine be to
take away Hair or the like let the ☾ and
the Moon be in feminine Signs and the Lord of
the Ascend. let him also and the Moon be de-
scending from the midheaven towards the fourth house,

And have a special Care the Moon behold
not the Moon or the Ascend. by any Aspect,
when they are in ♋ especially by ☐ or ☿ because
of the great Heat of the Sun

Of Applying Remedies to the Eyes and Preparatives in general

All Mists, Clouds, films or dimness of the Eyes or
any other Infirmitie belonging to them, if thou
wouldest remove or know a fit time to apply thy
Remedy, therunto &c let the ☽ be increasing in light
and Motion, fortunate and in Configuration with the
Benevolents. let the ☽ be free from all Aspects on

Configurations ~~with~~ J when J is thus increasing in
light and motion, and let J be in the Ascend^t or some
other House above the Earth; however let him be in
 \times or Δ of the Ascendant or with a square if no other
can be, provided he be not impeded or afflicted
See also that the Ascend^t nor the D be in earthly Signs
and if so be you cannot avoid the Aspect of J to the D .
Defers the Application of the Remedy till she is past
the Aspect and Separation -

of applying Remedies to the Nose.

If thou wouldst apply any Remedy for the In-
firmities of the Nose use Unguents, Suffumiga

The Physiognomy of Dreams.

The first day of the Moon or first Night wherein it was created to give light was the fourth of the Creation & disposition of this all, and the first of its newness & novelty which by the Hebrews is called Alnath. i.e. Cornuta Arietis which is the beginning of A.D. all of Dreams on that day or night shall be very true & happen to satisfaction & joy of the Parties - Child born shall be long lived -

2nd Night or day which was of 5. of Creation the Volatiles reptiles & fishes & creatures of Earth were created the Hebrews give this day Emedil for Genies & for House the belly of & called Albotan, this day is very fortunate to make some not ordinary Searches. Dreams of the Night unprofitable; Child born grows very sensibly and fast

3rd Night and day which is of 6. of Creation which is in the extremity of Aries & Marriage, was Adam created; the dreams are very good; Child born of day is very fortunate Mrs. Kings & princes

4th day or night was the fourth of the Moon, the going out of Aries which had bee 3 days in entering into Ailebran the sign of Taurus, this night is unhappy; they fall sick that night is in danger of Death; the dream of that night will be of no Effect, that day was the Sabbath

^{1st} 5th Day is fit to begin a good Work; or Build upon the Water; if the Dream be good will have its perfect Effect; if it be unlucky it will not; Child born is a Traitor

^{2nd} 6th day Dexters II ^{3rd} 1 house of 7 This House called Alchotaya a intimate, the person that run away on the beast it is gone astray shall be found and taken; Dreams shall be suspended, Child born short lived -

^{4th} 7 day or night which was as some affirm the day wherein were all of Ceremonies of the Law Instituted. Sickness taken is soon healed, Dreams must be kept Secret; Child born shall live a long & painfull Life -

8 day Dexters 69 which makes the first quarter this place is called Alnazez. Dreams are most certain and true; Child born is long lived -

9 day Div in 2 part 69 Dreams good & happy the next Day

10 day Dexters first house ^{part} of 12 which is the only house of the Sun. Dreams come to pass soon after, Dangerous for them y^t. false sick Child born long lived, Living giver of years -

11 which is the 2 day of A, Aleph wherein
governs the Spirit Babel, the Enemy of Dreams,
for which Reason they are of no Effect. Child born
shall have much affliction by reason of travels
12 day when D is in the Tail of A, the Dream is
good & turns rather to a good than ill Effect;
Child born will be of a good understanding, expert
& artificial in all things, long lived —
13 day D enters W called Allhaysale the Dreams
are true; Child born is a fool & Lecher
14 day is Fille W; Dreams are in Suspence
Child born in this p^t of the Sign will be
unaccomplish'd in all things, this Genius will
be of the Hierarchy of Uriel under the prince
Cassiel.

15 Day or night is indifferent, neither good
nor ill, as to sickness this day is
mortal; this Day D enters Libra, the Dreams
are most true, Child born is of w^d nature &
Complexion of ♀

16 day or night Dreams shall be effectual, Child
born shall live long; & living gives of years —

Agulla alb. 3j
Gum. Guaiac 3i
contine p'mul
cui ad mife mucilag Myrtil
suspende
pro Lotione

R. Hydragry. ℥i.
Satur. ℥ss. facere Amalgam.
Terib. q.s. facere Balsam.
Cereb. q.s. facere Bougies -
vel
Sine cera. Mucilag. q. Traça
cassia. q.s. facere Injectionem.

Centrum Naturæ concentratum
or the

Salt of Nature regenerated.
for the most part improperly called
The
Philosophers Stone.

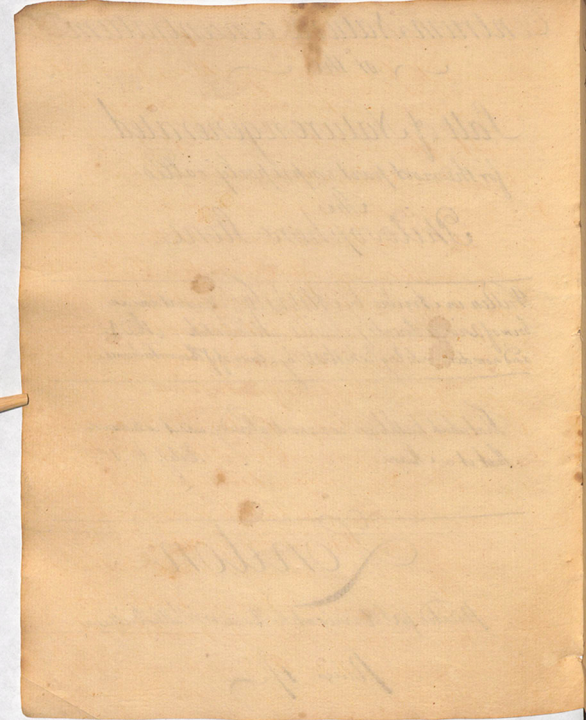
*Written in Arabic by Alipkhi Van Mauritanian.
born of Asiatic Parents, published in Hero Dutch. 1604.
and now done into English, 1606. by a lover of y^e Hermetick Science.*

*That which hath been is named already, and it is known
that it is Man. Eccl. 6. 10.*

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There is no subject I believe to be found in the World, which hath exercised the Penms of so many Men; for which so much Labour is lost; which by so many Ways is sought after; as that which is improperly called the Philosophers Stone. Many have found Deficiency of Wit and Want of Money, but the wished-for End very few attain unto: because those who have sought this Art, being swayed by a greater Desire after Riches than Wisdom, it is but just they should see the perverſe fruits of their vain expectations. For seeing the Root of all evil is the Lust after Honour & Money, it is necessary that unlucky and unhappy Effects should spring from thence.

O ye vain labouring Alchymists! how well had it been for you to have known your own Pease; & spent your time in better Speculations & operations, desist from such a Labour and take care of that which is incumbent on you to supply your Wife and Family with Necessaries for the Body. You are not called to the Priesthood of Nature, you have not recd the Talent that is necessary for this Office, you ought to be content with food & Rayment. you brought nothing into the World, you'll carry nothing ought, naked came you in, naked will you go out. Your Nakedness relieve your Reward.

What do you think the Lord will say to that Servant to whom with others he committed the Care of his House hold and Culture of his Land that he should gather in the Fruits of the Field, and take Care to lay them up in his Store Houses, if he forgetting his Office will with the other Jews take upon him the Care of the Sheep do not you think he shall receive of his Lord stripes for a Reward? O unfaithfull and wicked Negligence of his Family Business!

Whoever thou Art Prince, Lord, Priest Lawyer, Physician, Tradesman, Labourer, Citizen, Ploughman, wilt it not be truly said, thou hast not performed thy Office, if omitting it, thou betake thyself to another Business, by which thou thinkest thou canst do greater Service to God, & thy Neighbour by spending thy Time & Labour in vain Chymical Operations? dost thou think it a sufficient Cause for thy perverse Operations to say the Subjects of thy Kingdom are heavily oppress'd with Taxes, that many Countries lie waste? We must connive at much Ravensy, that the Revenues in our Ecclesiastiques be great enough to support the Magnificence and State of the Court, yea they say if we learn the God making Art, all things will be free, trim, & fair, love and Righteousness will

rule. The Priest promiseth if he knowes this Art
to perform Religious Worship without Fire: the Law,
yet will no more ferment brawling Contention, but
speak Peace and Justice gratis: the Physician will
cure the sick without Money, the Tradesman will labour
er & Ploughman live at ease, & labour no more.
having found this Treasure, nor will they be any
more solicitous in the outward Care of their domestick
Affairs: but as they say will begin to serve God
with a peacefull Mind.

But this I would not have you ignorant off
that every Order of this State is appointed by God -
The prince to Rule his Subjects, viz he be a Chris-
tian indeed whose name he professes only to do the
will of his heavenly King, his Subjects will follow
him in the fear of God in Humility, Love and obe-
dience and Righteousness will Reign, the -
Blessing of the Lord will be upon those that inha-
bit the City, & on those that dwell in the Country, blessed
shall they be coming in & going out, the Lord will
be an Enemy to their Enemies & will overthrow
those that rise up against them. Fountains shall

be in the Field, true Wine and Corn shall not fail
their Heaven shall distill down the Dew, and the Moun-
tains shall afford abundance of Fir, and there will be no
need to seek after the Gold making Stone of the sophy, but
superfluous and useless are so great Books. Calamities and
Solicitudes mixt, & aggravated with the tediousness of so
great Labour. The Food and Rayment which the Preachers
of the Word require, let them expect from their Hearers
none will deny to the Lawyer his due Rewards, if with
Sincerity he perform his Office, for Tradersmen, Citizens
& Ploughmen his better to work than be idle, from whence
if it should come to pass, doubtless the common wealth
would receive the greatest Detriment, as also the Things
belonging to the Grounds. The Lord hath instructed
Man to seek his bread in his sweat, & during the time
of his Life to till the Ground, till Death when he returns
to the Earth from whence he was extracted. Paul
served both God & man fervently in preaching the Gospel
yet nevertheless he wrought with his Hands to get
his Bread. Idleness is the Mother & source of Vices
to put a sickle to another mans Corn is contrary to Equi-
ty and the Divine Precept

I shall next in Possession of the Stone of the Wise
men

men it is to be feared thou would be too fat & luxurious, thou
mayst easily forget thy Creator; & slightly esteem the
Book of thy Salvation, therefore it is better to abide
at Home, & in simplicity to maintain thyself, to fear
God, & obey his Commandments. Be thou rich or poor
that will not help thee, to the good all things shall work
together for ~~the~~ good, mind thy Duty faithfully with
fervent desires, & learn by the Example of other men
who having been buried in strange occupations, have
yielded their Name & Substance to lamentable
Tragedies. Every one may live of his own Revenue
if he desire to serve God, his Neighbour & himself, he will
find work enough, & will have no leisure for vain
Physical Labours, if he diligently study to observe
these three Dutys w. his whole Heart, Soul and all
his might & valiantly & strenuously to fight w. the
Flesh, the Devil and the World, make Tyrant of this
for once in Divine Love, with thy whole Heart earnestly
inclined to Piety, and whatsoever thou wouldst be done
unto, do thou to others, love those that hate thee, bless
those that curse thee, & do good to those that seek thy Life
hate thy Flesh, and all those things thy Flesh delights in
bridle the unruly motions of thy Members, forcibly compels

(6)

gather them together from the tumultuous & wide spreading
Inquietudes of the Circumference into the calm and quiet Centre
of the Mind, then shalt thou hear in thy Soul, a sweet tranqui-
lity, a pleasant whispering, which will not permit
thee any more to precipitate into that acute, & sinful Fire
from the holy & pleasing Light. It will forbid & ~~drive~~
drive thee from Pride, Self Love and desire of Gold
& will command thee always to be content in humility,
after this Change thou wilt be plainly another man, &
nothing will grieve thee more than the Time thou hast
spent in ambition, Covetousness of Gold & voluptu-
ousness. Then the wonderful Works of God & the Crea-
tures always before thy Eyes will be admired, & thou wilt
say O Lord I rejoice in the Works of thine Hands, in
thee I see all Omnipotence, and divine Wisdom,
neither is there any Need to the understanding of
these incomprehensible Things to desire to know &
search out the great Mystery of Philosophers.

Alind what I now propose to you; which is
most difficult to apprehend? either this that of
the base Metals Lead, Tin, Copper, Iron, Argent
VIV may be made a metal more excellent than
Gold: or this, that of one Grass or Herb, or Fruit

may be made Milk or Blood, Flesh, Bones, Rides,
Horn, Hair, Bristles, Salt, Oil, sour, Sweet, Rapi
Dung, Wine, Sand & Gravel, Bladder & Reins, with
so many Juices and Moistures, I say whether is
not this a more excellent Miracle of Nature,
that of this Herb, and Grass may be made an animal
Seed, out of which a man or other Brute witho.
Reduction of any other thing, at length produceth;
than that, of the Base Metals Gold is generated.
That I say deserves much more Admiration than this:
because the Transmutation of the base metals
into better, abideth, and hath its proceession in
one and the same Scale of Nature, in the same metal
line Kingdom. But Bread and Grass on which
the animal Creatures Feed, is by the Salt of Nature
transmuted into very many and various sorts of
Materials in them. There is a great & hidden
Mystery of Nature, which whosoever understandeth
does penetrate into the most intimate Centre of
Nature, without impediment, and may by the divine
Assistance, have and enjoy it. But because the
Growth of Animals, Increase of Weight, & Transmu-
tation of Grass & Bread into an Animal, is a vulgar Rustic

Science & perspicuous to all men, the more learned mind
 it not, but seek Novelty, tho' of less Value, & unworthy
 this Consideration. - If thou canst my Friends make
 that Spirit familiar to thee, which by its Energy in
 the Animal Creatures, maketh all things that enter
 into them, to live an animal Life; what & how great
 an Effect, dost thou think that Spirit will produce,
 if thou join it for the Agent, to a metalline Nature?
 There have been many industrious Searchers of Nature
 who have attempted this, but have not found the End
 they longed for. Therefore my Friends first learn these
 things that are ~~all~~ obvious to your Eyes before you
 set your Mind to find the Causes of things remote, im-
 mersed in profound Darkness, & hid in the Depth of the
 Earth. It is sufficient for you to know God and your-
 selves. Seek with Joy true sincere & holy Love: it is
 enough, if by this Means you have gained for yourselves
 Treasures in Heaven which neither Moth nor rust
 can consume, & in which there is no fear of Thieves.

Leave off from vain Chymical Labours, & bridle
 your excessive desire after the Philosophers Stone:
 your Labour & Cost will daily increase your Hopes
 will decrease: of a thousand Seekers there will hardly

(9)
become Adept. Show Reader whether thou wilt
be one of these, (a Possession of so great a Good) wilt
very much doubt if right Reason bear any great
sway with thee. The most wise & subtile in this way
have failed, & with all their Wisdom have not obtain-
ed their Ends. Therefore spend thy time after the eter-
nal blessed Life. Because thou art not certain,
whether this Day, thy Soul shall not be taken
from thee. Look whether thou canst give a good
Account of thy Life here, consider whether thy Soul
has acted well in the house of thy Body, whether it
has not too often provoked it, by inordinate motion,
whether it does not yet burn, and is inflamed in the Fires;
void of Peace, wherein is trembling, fear, & horror, Dark-
ness, Cold and misery; stirred up by the fierce & inor-
dinate motion of the Mind, whether the salt of
the Soul has not lost its favour; be not made acid
& corrosive by such an impetuous Heat? What kind
of Savour will these Inhalations & bitter Darts of
thy heart yield to the blessed & sweet Palate of God
Almighty, will not the holy God spew such a
Soul out of his Mouth? O my friends you have
not one Moment of your Life secure from Death

labour ye, and find yourselves, & transmute your own
Souls which have attracted the Hardness, Coldness, &
Impurity of Lead; the Austerity, Bitterness & Ardent
Nature of Copper, & inconstancy of Argent vive, &
by the divine Spirit render them peaceable & better:
because this Spirit like the Spirit of Air before your
Mouth, is always hovering before your Souls, and
continually moving itself, which, with a gentle heat
& whispering, greatly desires to be attracted by
your Will. - Man drawn in this Spirit, for this will
warm thee, ye even melt thee by its help motions, and as
in an open melting Fire, will tinge thy Souls with
Love and Wisdom to make it perfect and more excellent
than any Gold: that the corrosive Devil can no more corrode,
disturb, or bring any Change into it. But if these my
friendly Exhortations which God forbid, find no place
in you, I will set before you Honour that is Good;
a good Name, your own Reputation and Money, for the
sake of which, in a thing uncertain, there is so
great waste of Treasure; such foolish Delapidations.
If thou desirest to be a politician, wise & prudent;
thou very well knowest that a little Money

in the Purse, is better and more certain than that which by a vain and uncertain Hope, may be expected. You have known that those, who with great Labour, seek the Philosophers Stone Art of making Gold, are the common talk of men: and when they have found nothing, are mock'd & ridicul'd by every Body; every one calls them Fools: and that not without Reason, because they suffer themselves to be deluded by those, who push to sale lying Processes, & proclaim thro the World, their Arcana's: for by these they give their Money for Smoke, and when they have been sufficiently disquitted and vexed by them; and have lost their time and Health and the Gold they sought for; being ignorant also what Gold is, whence it is & what kind of Matter, at length they come to a too late inglorious, yea infamous Repentance. Therefore Exhort those that would avoid this Precipice to remain in the beaten & common Road, which is plain & leads not astray. But do not dehort those from any

further Search into the Wonders of God: who have been called by a divine Spirit to a divine Light; who being drawn by true Humility, search into the Wonders of Nature, and desire to communicate and make them known to their Neighbours; who being filled with sincere Love, in the Poverty of their Knowledge, and that Little of the Gifts of God granted to them, are found faithful in the least things: but rather exhort them to it and stir them up, fervently to go forward with simplicity of Heart, follow that Light, which in this darksome Way I shone in this little Book. But they must thoroughly to examine themselves without any Flattery or Self-love, whether they are ordained for great. Whether above all things he loved God this Neighbour as himself; and whether he will truly help the Poor; because a drop of Water or one Mite seasonably given in ones Poverty and from a true love to our Neighbour, is as great in the Sight of God and will have as great a Reward as a large quantity of Wine or Money given by gift. If their life agrees with this Rule, they may go on to the full knowledge of Nature and obtain their desired End.

They lose their Labour and Cost, who with great Carefulness rise early and sit up late, and eat their Bread in Anxiety; for the Lord bestows it on them that love him while they sleep: who seek the Kingdom of God & his Righteousness: that is he who patiently endures divine Judgment, and in all judgments, tho' he be judged and his Soul is grieved and even against Nature is found to endure; yet always he acknowledgeth and understands that God is just & good

and mercifull & does acquiesce in his Justice Desires not to
 enter into the Kingdom, but by the long Trials: Purification
 and Obedience to the Word, his Reason being made silent, the Passi-
 ons of the Mind tamed & subdued by a power supernatural: Whom
 all other things shall be added. But I shall here speak no
 more of the holy Silence; nor use many Words of the Nature of
 this Mystery, but will set upon the thing itself with the Help
 of God, and because I am certain that the wise will observe
 their Duty, but the foolish shall get nothing; I will begin
 after the finishing this Prayer

O God our father, thou Lord of every good thing, thou
 who wouldst make all things by thy word, who hast for-
 med man by thy Wisdom, that he should rule over every
 Creature which thou hast made; give me Wisdom which
 is always round about thy Throne, neither drive us back from
 thy Face for we are thy Servants and Sons of thine hand made:
 weak and infirm and of few days, full of error & unconstant,
 neither are we fit or able without thy Help, to render unto
 thee in this our Office; that Talent, which of thy Bounty
 thou hast committed to us, with that increase we ought
 all perfection is from thee & thy Wisdom, but there is no
 Capacity or worth in us, send us to us & enlighten us
 with thy Wisdom which cometh from above, send her with
 a Ray from thy holy Heaven, from the Throne of thy
 Glory, send her that she may be & labour with us
 that we may know thy will, grant that she may lead

(115)
Lead us by her Glory, that the Works of our
Hands may be accepted with thee, for nothing
can be accepted by thee, that is not wrought
by her in us; and so it will come to pass, that
We shall see thy Truth in thy Creatures to be
admir'd. O Lord our Cogitations are
full of Errors & Doubts & darknesses envious
our Judgment, send thy holy Spirit from
abhigh and enlighten us, that we may al-
ways go in the right way, that we may per-
form thy will, to the honour of thy holy
Name and Profit of our Neighbour
through Jesus Christ. Amen.

When the matter wherein Lucifer held his Reign and Centre, had, with him and his Angels or outgoing Powers, put on the Nature of Burning & Consuming Fire by a too great & insupportable Motion, whereby he desired to exalt his Light & Grandeur it equal with the Deity: and from the Nature of Light was turned into obscured Darkness; there was progenerated from the Light, in the first place, Air, then from the Air a Mist, & last of all from a Mist a viscid Water. And here doubtless this Water, tho' the bitter, vehement & stinging Cold (the Light being taken from it, & further off further would have departed) had suffered the force & power of a horrible Coagulation, unless God had sent in a Ray of his Divine Light for a new Centre, & conveyed it thro' the whole Matter (for the Devil's sake no more be the Centre of this World) he agonizing Matter perceiving the splendour & sweetness of his Light began to awake. The Bitterness of the Congel'd, greedy and austere power moving thus strongly decreased and he stupified Matter as it were in a Light, began to coalesce in the form of glutinous Water.

God would not that the whole Heaven, Mansion & Kingdom or Matter

wherein Lucifer reigned, should be utterly destroyed: which before the fall, had its Word, Light and Motion from him, as from the Centre.

For this Matter was not made such by its own Will, but by Constraint in its ardent imagination of the overruling Spirit or Intelligence: for this Spirit did with Force exercise his Rule and Magial Power in Matter.

From thence the sweetness of the Light departing to its Originall, left the corrosive Darknes to the burning Desire of the Spirit, and the most kind Motion of the Heat was changed by the horrible Attraction & vehement Contraction of the Cold. Therefore the face of Heaven did put on the somber full Countenance of the tempestuous Water and Water with Earth.

But God willing to bring the Idea of the World, which from Eternity he had a knowledge off in his own Mind; into Figures, began to make something new, in which he could set forth the Manifestation of himself & have Complacency in it.

Therefore he began a new Creation, & by his Spirit with the Wind expanded the matter, and

and divided it into three which
working together in one harmo-
ny, an Effluviu[m] from one to one
by one thing, should be the begin-
ning of all things: yet so that
one of those three can't consist
without the other two, so there
is made out of this one CHAOS
or Viscous Water; a fixed flu-
id & volatile Body, Spirit &
Soul, Earth, Water & Air.

The fluid Spirit is too uncon-
stant, the volatile Soul too subtle
the fixed Body too gross to
receive that infused Light Port-
er of the light to its Motion.

But when from this threefold
Union, a fourth Generation ar-
iseth, there is the Seed of the
Love & the Centre of Virtues
and Powers: a Centre that
cannot properly be named Water,
for it is all viscous Earth, in ^{the} w.
is the Water of Nature, yet it
is not Earth, because it flows
eth, & maketh moist, neither is it
Air, because it may be handled

(16) and rest in Stillness, yet it is
Air Earth & Water together the
Birth of a triple Union of
Air Earth and Water.

The various Creatures arise
from Heat moving itself
in the Animal, mineral and
Vegetable Kingdom, which
thus from Unity, turn again to
triplicity & appear under the
Figure of Air, Water & Earth -

Infinite is this Process of
Nature, there is not a materia,
whether Vegetable or mineral
can propagate & multiply it-
self, unless its seed be first
made a viscous Water, or is
already such; all the ani-
mals are progenerated and
procreated by such a Water;
in all Vegetable Seeds that
Viscous Whiteness appears,
before any thing can grow from
it, the very minerals & metals
proceed from such a viscous Wa-
ter, and must of necessity
return to it. Thus without
any Addition in themselves,

they ought by the Artist to put
on a better nature. If any
Animal, Mineral or Vegetable,
arrive to a radical Solution,
instantly will appear either
a vaporous Water or Earth.

Therefore the Ends of things
do excellently agree with
their Beginnings.

But now in every viscerous
Water there lies hid intimately
in the center, a hid centre con-
centrated; which I call by
the Name of the Salt of Nature.
This Salt is the Light of the
World, every where, where it
fixes its Seat it drives its
Circumference to Motion; it
does illuminate, strength-
en and uphold them in their
Motions. But this very salt
without the divine Spirit of
Nature, does add there, and is
conjoined to the invisible speak-
ing of the Divine Word by this
Light is nourished and moved.

This is that Salt or Christ,

17
Among all created things,
only called good; and it is that
Spirit which ascends up into
the fiery Heaven; and which
again descends; which re-
strains the Winds & holds them
in the fists of its Power & gathers
together the Waters in their
Plaus. This Spirit of Salt
is the Medium of all things.
By which the highest are knit
with the lowest & keep in harmo-
ny. From both the Natures
both superiour & inferiour,
it hath Nutriment in abun-
dance and in like manner
doth give & divide its plenty
to all things. by it & thro its
virtue Vegetables & Minerals
do grow, & by it the divine
Power doth perform whasso-
ever he wills in the Firmam-
ent of the Air; the Earth; Sea
& all in Deeps; by this he
commandes the Clouds to ap-
pear from the Ends of the Earth.
This Spirit is the cause &

(18)
beginning of the lightning and
the Clouds; he commands the
Winds to come from hidden places.

This Spirit is the Instrument
by which God wills that terrible
Thunders be heard from the
Clouds: for this cause the
Fathoms of the Earth win it
& wonderful Pleasurables of de-
lection; without this nothing
in Nature can subsist: it is
found every where: the poorest
as well as the King sucks
his Nourishment from it &
confereth his vital Spirit.

O LORD! how great & wonder-
ful & how many are the Works
of thine hands? thou hast or-
dained all things wisely; the
Earth declares thy goodness
and fullness, who fillst all
things. praise ye the
LORD Habakkuk.

From this Salt if it
be regenerated by an Artist,
a wonderful & noble thing
proceedeth: which maketh

every corrosive thing sweet,
every weak & infirm thing
found strong. This thing
giveth both Riches & Health
& in this Life it deserves
the name of a most preti-
ous Treasure: neither is
there a greater thing amongst
visible things we exist in
this time, than this: which
sometimes the Lord bestows
on some men for a speci-
al

It is the Types
of the Resurrection and im-
mortality, and our heavenly
father by the Operation and
Existence of this Essence hath
in great Prosperity made
plain unto us the Under-
standing of the highest Mys-
teries. I have seen by this
thing, as thro' a glass; the
Image of the Creation and
the distribution & Ordination
of that Mass which they call
the Church; the amicable

Seed or Effluviu[m] of the
three principles: the sepa-
ration of that Seed into var-
ious Forms. I have alrea-
dy seen by this thing how
the Eternal Word was made
Flesh. I have seen the inter-
nal Splendor of his glori-
ous Light and the Veil of
the Humane Flesh: by w-
as by a Flood, that Glory was
covered: how he walked among of
Pharisees, doing many Miracles,
& because his Appearance was
in so mean a figure, they infla-
red on him the highest Con-
tempt & Torments, and last
of all undergoing Death: he
entred into the Sepulcher, & w-
a glorious & clarified Body
ascend. up into Heaven, and
from thence, how by his Spirit
he freed his Brethren & Sisters
from Infirmitie[s], and how even
to this day, by the holy Effluvi-
(um) of his Light and Sancti-
fication flows into prepared & faith-
full Souls & there makes all
holy things holier & better and
at length perfects them until
the day of the universal and
last Judgement & the time of
the new World - Great are y.
Works of God, he that sets his
kind upon them will find
his delight in them. He
hath left the Monuments of
his Wonders with us, he who is
forever merciful and kind -
Hallelujah -

But altho this Salt
as has been said is everywhere
and in all places, according
to Number, Weight & Measure;
every where the matter of every
thing, yet it cannot be easily be-
found, neither is it out of all
things felt to all things -
He that desires to make God
ought to be carefull to go ab-
st. by Gold, or the nearest matter

to Gold say the more wise, and it is
their opinion, that the Change of
any one thing into a better, cannot
proceed, unless it be in its own species
kind & ~~marked~~ likeness; and so they
have believed that animal, vege-
table and Sharp Powers avail
nothing to the perfection of metals,
but are altogether unprofitable;
but they affirm that every of
the three Kingdoms (as they
are called) is in its own na-
ture separate & divided from
the others.

This is a perverse opi-
nion in him, who desires to
show the way, in which I will
not go: but I say this, that
all things come, grow, & proceed
from one Root, but the only
diversity of the matter and
motion, causeth the diversity
of the Subjects. One vertue
& Power filleth the universal
as Orbs of the Earth & Heavens
abringeth it self into forms
and figures, gross & subtle, stout, they daily contradict themselves

and four, hard & soft, Animal
vegetable & Mineral -

But I cannot at this time
pass over this influence, that
that spirit and universal salt
of Nature, tho' it be nearest
to the breath of the divines speak-
ing, and ministers to all things
its created Power, yet it
can produce nothing new,
but is only made use of by
the Word of God, sustaining
and upholding all things for the
Sustentation, conservation and
motion of these Works, which some-
times began to have their Being
by the alone Word of God creat-
ing them.

Here those Doctors are to be
reproved, who make that noted
difference between the nature
of Animals, vegetables and
Minerals, and feign as it were
three Kingdoms of the things
of Nature, altogether unknown
and never seen by Priests and

and the thing itself; and evident
Experience speaks against them,
for they administer infinite mine-
ral and metalline Medicines to
an Animal or sick man, & therefore due so sudden & good an
conjecture (when these Medicines
are prepared with fire or corrosive
Liquors) that the sick must better
and sooner recover their Health
from these than the others, for
healing is nothing else but the
correction of the acid & degen-
erate spirit; and because that as
which is corrupted cannot be
corrected, unless the Corrector
from its first Essence radically
enter into that which is cor-
rupted & inseparably unite itself
with it; all must of necessity
grant unto me, that the Essence
of Minerals & Metals may very
well unite with an animal
nature: and if they may in
their first nature be united
and be of the same Essence, it

25.

is necessary that the Devo-
city Dissimilitude be only
contingent: neither do all
Metals nor Calavive pro-
duce such a sudden & good an
Alteration to the spirit of
Vitriol or Emetic Salt
as Grabs Eyes, Scales & Bodies
of that Kind taken from
the Nature of Animals -
Aqua fortis will not touch
any Gold unless Sal armoni-
cæ or salt of urine be ad-
ded to it. The fatter of Ears
will augment the Weight
of Quacks if they have not
the due & desired Pondus: other-
wise make use of new horse
Dung to increase their Weight
or put them for some time under
the Soles of their feet, that
their strong Sweat might
penetrate or tinge their sub-
stances. Those of the East
Countries have known how to

make Gold coloured or flexible, and to give to Copper the most elegant & durable colour of Gold, by a certain animal Salt, or however wild make tryall of man's dung or the dung of little Children in a due manner, may infiltrate in its separation from the Gold, gain some ^{growing} part of Gold, if he proceed rightly. Wheat bruised into most fine parts of stratisied with the finest Lamens of copulated Silver, put in the fire in a cementary Vessel excellently closed and made red hot & combust, in the vacuum of Quasfortis, Gold will be left from Silver; Now of fresh Butter by a simple Manual is apt to extract the Tincture of Emerald from the Stony Nature.

That unconquered Talk mocking the Vacations of most Chymists, and all else suffers itself to be dissolved into air only Substance by nothing so well as Vegetables, but chiefly by Animals as Every well knows. The Dissoluble which Man feeds on? is it not Salt of Herbs extract the Tincture of Sulphur. Neither is it need picture the Teeth of a Mans Skull? I that I make a long Discoverie of the Vertues of Spirit of Salt & Oil of Tartar, for their radical Operations, naturally in preparing it in a singular

and Minerals, are more or less sufficiently known to many one skilled in the Chymicall Art. But I think without Wine and Man can never any make a true, perfect & genuine Tincture.

Now Grapes, Herbs and Bread give sweet Food to the Creatures, improves, & make them better, & in them are Changed into various Matters, is above spoken off. It is a thing well known to Country men that Vegetables are made better & fatter by the Dung & urine of their Beasts that feed on Vegetables. Man himself to his own Cost feels the Vegetable and Mineral vertues in his own Body, and apparent Disorders compell him oftentimes even against his Will to confess it. The Sand & Gravel in y.

Reins, must it not be confess'd is of a mineral Nature; or have they any other original, than of the Juices of Animals & Vegetables certain that God has grown between myself by the Grace of God prepared a matter out of Animals, or

Way, for what I use it, affords unto things to be found, according to the
 me me Way Animals; another Way nature of every thing; in due weight
 Vegetables; again another way, open number and Measure, but it is not
 using the same thing, Minerals & alike easy to educe it out of every
 Metals, Argent vive, true Copper, subject, neither is it apt or fit enough
 Vitriol, Chrysal, Sphesofaturn for all things out of every matter:
 Lead, and various glutinous first especially for that which they call
 Substance of Minerals: all ^{is} the Philosophers Art; or hath it a
 this only one matter affords in the virtue desired & sufficient for so great
 the Addition of any peregrine a Work. Therefore the best in all nature
 thing, of itself and of its own only ought to be chosen: unless the industrious
 proper Substance: but I am our Searcher propos'd to himself to
 too open and transgress the prescribed loose his Labour and Cost & would gain
 Limits. He that desires to know his desired End. This Labor. hoc Opus est.
 more, let him in simplicity follow But now to search and find out the
 the simplicity of Nature. Truly universal Centre of all creatures, seems
 profound this to myself to shew to be a matter of no small Difficulty, &
 in short that Animals, Vegeta verily it is sought of many but found
 bles and Minerals are one & of very few. When yet the thing is not
 the same in their Essence, and is difficult, if with a perspicuous and
 that they differ in themselves and due attention we consider the holy
 are distinct accidentally only Scripture, & reading it thoroughly, and
 in respect of a greater or less per the genuine Sense of the Words -
 fection, and in their foundation. Now therefore (without any dark
 and Root there is no difference, cloud or veil, or any enigmatical or
 But that the salt of Nature is roglyphical manner of speaking.
 every where, and in all usual to all the philosophers) I now say

is that universal Centre of the Earth
Air and Water. Out of a spiritual
incorporated desire of the love of
whole Nature, God on the sixth day
out of a spiritual incorporated
desire of the love of ~~the whole~~
Loves, would have him to be as it
were a concentrated Body of Con-
ditions of the whole universe. In his
sixth light all the Harmonies of
all the properties, by a divine move-
ing within themselves, give their
Consent and harmonious accord,
to produce one Centre and one
light out of their sweet concord
and friendly Mallock; and with an
unanimous Consente, as I may say
so, decreed, constituted and confirmed
this Centre, their King, sustainer
or ~~and~~ ^{General} ~~Conservator~~ ^{Empire}, and give him
full power, ^{But the divine Power} above the ordained
Laws of Nature, plainly by a
new manner, or as it were by
a new Ordination or Creation
made this Centre corporeal
in his own Image according
to his own form or similitude

as it were, God of God to his
own glory: That man, for whose
sake all things were created
that in five days saw the light,
might be the God & Lord of all
elementary and created things,
only God alone should be his
Lord. Thus God placed man
in the middle, between that w.
is superior and that n. is in-
ferior; and did inspire into
him (by the Word Ruach Uchim
noted in the Hebrew Book) this
the two Nostril the Breath
of a two fold Life, one whereof
was the Breath of the eternal
Word of God, or of the eternal life;
the other was the elementary &
astral airy Breath, or spirit
and Word of Time. Both
these infused Powers of life in
man, divided themselves so, that
each formed and possessed its own
Centre to itself, which was the
continual Will and desire of
each of them, after its first
original or pre-mordial nature,

both of them desired its Mother from Spirit and Soul, were not compelled
 whence they proceeded, & each desired by any necessity, to fill & satiate
 for herself to be nourished by, her spouse themselves from the Water Air and
 so the Will as the father did generate Earth. but the highest Liberty
 in the Life's Centre for himself, the of Will was left unto them, after
 appetite or desire, as his Son and the likeness of the free Will of God.
 offspring: from both which the It was free to the good, lively pleasant
 Will and desire did proceed, the sweet Will, which took its beginning
 as the power of living, by tract itself & diffuse itself in and thro
 attracting and breathing Nature all circumstances, over which as their
 from God, and the airy World - Centre and Ruler, she held her Empire,

But the Body of the Element, yet it was lawfull & free to him to
 did also produce out of the proper divide himself more or less, as it
 ties, the Centre, the Will, the De pleaded him. He could also witho:
 sire and power of attracting any thing opposing him, by a too
 out of its Mother (the Earth, ardent, strong & vehement motion
 and Water) and out of it desired of his Seed and outgoing Powers fr
 to quench its thirst and seek himself, produce in himself
 her Breast: he eat therefore another sharp pestilent & appetite
 and fill himself with her, contain malignant desire, after a sharp
 ing in himself a tripple triangle & venomous food.
 by in one Body of man, living & would also shut his mouth and
 ing in this manner, that man appetite by not attracting the
 might be an image of God Element w. was necessary for him.
 after his likeness - But it would be too long & large to
 tell what was the Nature &
 Condition of that food; and how a

But yet the Centre of the Body

that Time Adam & Eve by a power and
wonderfull Pleasure, did eat together, & dyed
that Death, which in Heavenly Natures
happeneth in a heavenly & spiritual
Summer. It is also here not our busi-
ness to relate how they fell in their Mile, &
kept as it were imprisoned & Appetite of power
of the Good, w^{ch} they received for the highest Good
made it unfruitfull, and how they closed & ob-
durated the Heart of their Soul & hardened the
very good exerting it self in them, because
the lamentable condition of them both. O!
alas! maketh it sufficiently known.

But not only the soul in Adam & Eve
did undergo the deplorable Condition of death
but seeing all were knit together in one
Body, the burning Fire of the soul kindled
also the spirit and Body, the spirit & Body
did infect the Air, Water and Earth and
compelled them consent & precipitate
them into that miserable Condition
with themselves: because the Body and
Spirit were the Centre of universal Nature
& held the Potency of their Imagination
in their Nostrils: the Air, Water and
earth, it was of necessity it should
so come to pass. Like as in
this time, when the Heart in the

Only is sick, the whole Body is sick
and suffers Pain. When self desires goe
forth from the Heart (according to the
Word of God) all things pertaining to that
Man, contract hence some impurity.
Yea sometimes for the offences of the
Heart, all the other Members shall be
afflicted, altho' they have done nothing
but a forced Duty, & by necessary Re-
medies, after the same manner they burst
out, and yet must bear for Damage,
the Honour of the Corps, but let us
not be puffed too much in the field
of Theology. We must return to our
familiar Philosophy —

I have affirmed that Man is the Centre & Compendium of all created things; to him before the fall, all things in this World were obedient, thro' the force and Power of his Imagination which he exercised from the Centre into all his Circumferences. But as the Devil, thro' the malignant Force of his Imagination, lost the rights of power of ^{his good} Imagination in his first Kingdom (this our World) so Adam who was constituted by God in the place of the lapsed Angel, which then assumed a grosser Substance, by the Devil's ~~lost~~ ^{perverted} Imagination thro' the fall

of Lucifer, who renders that place of
a grosser substance, by the like
false & malign Imagination, destroy
violet the first & ancient Power of the
good, & the Right of the divine nature

This imagination in this time and
Action is odious to nature & abomi-
nable, neither hath it any Ingres-
sion, is nothing is left remaining to man
but a miserable Body (which is it)
Spirit is heavily ^{in the} grief & sickness
Ed by nature. He has but a weak
of slender power even to his day, given
to him, thro his Judgement, reason and
Labour of the Body, & to bring some
Things in Nature from worse into
better, and from better into worse,
and by his Means, to make some
particular & gross Mutations —

The natural man therefore doth
draw the vital Spirit from of Air
Water and Earth in a twofold manner
from beneath and from above:
from above by the attraction of
the Air, & his respiration he en-
jogeth the Spirit power & breath
of the outflowing and outgoing

Word: to wit the Gale or outflowing
Spirit of the Air, and burneth it
into his nourishment; but from
beneath he partakes of the flesh
and blood of the World: the
flesh of the World, animals
minerals and vegetables afford;
the blood the Water affordeth; &
Quintessence and Spirit or most
subtile breath and highest out-
Man enjoyeth. That Spirit in
its Spiritual Salt, doth not only
refresh and nourish the spirits
of the Sea, but from it also, the
alchemical dissolving Power
of the ferment in the Stomach de-
rives its original; the other parts
of the Body do also take their fer-
ment from thence, so the flesh & blood
of all the Microscop, receiving
a kind Dissolution in the human
Body, by separating & preparing,
do afford and give his Salt to the
preparation of the flesh and blood
of the Microscop: so that the
thirsty & hungry Particles of the

Microscop, doe eagerly desire &
imbibe it: but the excrementi-
ous outsides do find their Egres-
sio the Sinuatories of the Head,
the Pores, Parts & Land exstiora
: it beneath & above.

Here if thou canst from the
 inferior Part of the World,
 draw out the inward centre or
 Salt of Nature or from of Superi-
 our, ~~from the~~ ^{from the} ~~Heaven~~; the
 Heart or Center of all
 hidden thou shalt be to me the
 Magnis Apollo, but
 greater yet will I admire thee
 if thou canst find out Quicksilver
 & central Salt of Nature, in
 abundance & great plenty, united
 in one thing as in Man: if thou
 knowest this I will confess of
 thee profestest natural Wisdom
 and I promise thee that wth light
 thou canst unlock the most hidden
 & reclused mysteries of nature &
 make familiar to thee hidden
 Treasures —

Microscopist, does eagerly desire to
imbibe it; but the ^{ne} eccentricities
our outside do find their ingress
thru the sinuities of the head,
the Pores, Parts & Land & Sea
its beneath & above.

There if thou canst from the
inferior Parts of the World,
draw out the inward centre or
Salt of Nature, or from of Superi-
our, ~~from the~~ ^{from the} ~~from the~~ ^{from the}
Heart or Center most of all
hidden thou shalt be to me the
Magnus Apollo, but art that desirest to dive into
quater yet wilt admire the
if thou canst find it, I admire the
& central salt of Nature, in
abundance & great plenty, united
in one thing as in many: if thou
knowest this I will confess it.
thou professest natural Wisdom
and promise thee that w. g. light
thou canst unlock the most hidden
& reclusive mysteries of nature &
make familiar to thee hidden
Treasures -

He that hath the knowledge of
the Microscopist, cannot long be
ignorant of the Knowledge of
the Macroscopist. This is that
the Egyptian industrious search-
ers of nature, so often said and
loudly proclaimed; that every one
should know himself. This speech
their dull Disciples took in a
moral sense, and out of Ignorance
afflict it in their temples, but
I admonish thee, whoever thou
art that desirest to dive into
the inmost parts of Nature, if that
which thou seekest, thou findest
not within thee, thou wilt never
find it without thee.

If thou knowest not the ex-
cellency of thine own House, for
what dost thou seek & search
after the excellency of other
things? The universal Orb
of the Earth contains not so
great Mysteries & excellencies
as little man, formed by God to his

Image - And he that desire⁽²⁹⁾ congealed with the Air -
the Primacy amongst the Studi
ers of Nature, will no where
find a greater & better reserve
to obtain his desire, than in
himself - Therefore I will
here follow the Example of the
Egyptians, & from my own Heart
hast hid in thee, from the League
Certain true Experience provid^{an} dation & consent of these Powers,
by me speak to my Neighbour producest Difference, called by us
in the Egyptian Words & with the Report, The great & miraculous
Mystery of the World, that is of true
firing-Water Eschea magin Haf-
chea-magen, Yea it firm mounts
in its power, the Fire, Air, Earth
& Water: for it dissolves & radical
ly incubates the ~~matter~~ mature, con-
stant & very first fire-biding mafs
of matter of Gold, & reduceth it into
a fat & black Earth like to thick
spittle wherein we find a Water &
the true salt destitute of all
Adour, vehemency & composing
Natures of the Three - There

Oman! know thyself -; in
the is hid the Treasure of Treas-
ures: thine it is by the external
Breath in the Air, to enjoy that
Breath of the Firmament, which
the wonderful Astrum attracting
from the supercelestial Waters,
hath breathed into the middle Regi-
on of the Air, where it by the mo-
tion of the Air suffers itself in
the Air to be coagulated and

30
There is nothing in the whole World
to be found which can do this; no-
thing is shut to it, & this is a pre-
cious thing; more precious than
every thing, yet the Poor as well as
the Rich have it in the same &
equal plenty. The wise men
have sought this thing, the wise
men have found it. Hermes
of this thing composed his
twenty eight Books & these
Books I have seen wth these eyes,
& the wise men of the New World
have them & keep them in their
own hands, without any mix-
ture of Falshood. And you
my Friends seek this in divine
things, but shaps none of
you have known its secret
Receptes, where it is hid, or
have found its Ways, & can tell
at any time the chance to see it
But it is (I tell you the simple &
plain truth) the Spiritual Water
& nectary Spirit, the Water of Life
which Adam & Eve bro. out of
Paradise with them for their Consola-
tion & which by their Offspring they
left to Posterity. Noble Water!
Liquid of sweet & deppressed Water!
obscure & little bitter, & Water com-
forting us till Death. This is
that Corner Stone which the wise
Builders, the great Philosophers
& expert Masters of Alchemy &
of Israel, from unskillfull &
ignorance rejected even to this day -
Sometimes at length open your
eyes O mortal men, with your
whole Heart have God & your
neighbour, pray in Humility
where it is hid, or
that the Lord would
be gracious to you & turn the
Darkness of your mind into
light. In these words I

Shadows openly shew the way;
to these Parables add every above
his further Explication

The World in which the
Matter of the Sopher is mightest
& best to be found, is Man
the highest Artifice is in
him, his Metallonic Mine is
to be opened the tenth time,
the Brass which there is dug
is the best & worst in nature,
the Water most precious and
most vile, the Water & Earth
together & always in themselves
joined to with another thing;
the Son Birth & Seed of
the most pure Prodes is
born in man for his Pro-
fit & necessity, its name
is Sessa

If by your In-
dustry you have found

your Matter, separate the pure
from the impure without fire, or
Admission of any other thing, pre-
pare a Virgin Earth which ought
to be without Odour, without Taste,
without Colour, separate from
that the Central Salt the micro-
cosmic Vitriol, the Philosophic
Venus, the Mercury of the Mi-
crocosm, the Philosophic Luna;
purify and produce out of it
a Son more noble than his Pa-
rents

Then thou wilt see the
Causes & Reasons that im-
press the Egyptians, that
they gave the Signatures of
Luna & Venus to argent
Vive ♀, why they put be-
neath the Sign of Copper
the Characters of Luna above

The uppermost or astral
Salt, is most volatile, sweet,

sweet, shines & glisters like
 pure Silver, & is nothing else
 than the Silver of the sophy &
 the mercurial Saline spirit
 But the Central Salt is a vitri-
 ol of infinite, wonderful and
 ineffable virtues, which coagu-
 lates the Argent vive & chan-
 gets it into pure Silver
 But ♀ Venus is in loss in
 Saturns Vestment from
 which she must be freed, if
 she may appear naked in
 her Beauty to the eyes of y.
 Artist -

From these two kind
 of Salt all the metals are
 generated & there is the
 same Reason of the micro-
 cosm, as of the macrocosm
 So I have proved you if

metalline mines in your
 own Body & have demon-
 strated to you, how out of
 it (without the Addition of
 of any other thing) you
 may prepare Gold, Argent
 Vive ♀, Copper ♂, Lead &c.

I show you the way which
 Angels have gone: for I
 have seen w. a moderate &
 due fires produced out of
 this matter, the Medicine of
 the Sick, Minerals and
 animals, concerning which
 so many Books have been
 dispersed about

Whether the ancient or
 modern Philosophers
 have given gone in
 this way, its not my

33
~~was~~ it not my Busi-
ness now to dispute, I
seek no ones Testimony, no
ones Reputation; It suffi-
ces me as a professor of
Art, to need neither the
living nor the Dead,
Experience itself hath
made me a master &
hath made a certain
thing more certain, than
was needful for a master
to have brought to light
the Truth of Nature -

Verely I should rejoice
if they had obtained their
End by another Matter,
for so I should believe
the divine Grace thro
my Prayers & Indus -

try of seeking, had opened
to me a new & heretofore
unknown Miracle of
Nature. For my Salt
of Nature by Artifice
regenerated out of my
matter hath performed
the same things, which
the Arcanum of the
Antients is believed
at any time to have
performed. therefore
he that will follow
me must beware of Costs
and great Labour, if he
find the tenth opening
of the matter, Nature it-
self without manual ope-
ration will help him &
make him Possessor of the

the Wonderfull Earth; ³⁴ the first place learn^e
only let him follow Nature & Wisdom of the Soul which
consider its operations, also if you find all will succeed
things are little easy and prosperously & according to
of no cost - your Wishes & your Hope

But how to goe will not be frustrated -
forward after the Possessi From her cometh every
on of the Philosophick good thing & infinite rich-
& Mercury, in the Know- es are in her Hands. If thou
ledge of which many are findest the true Centre of
deceived, thinking the Man other things of their
& Mercury of Philoso- own Accord will flow in
phers to be the Salt Whosoever thou art take
of Nature to be regene in good part this my Admoni-
rated, is not my Work tion & follow my Experience,
now to write; because unless thou wilt be a fool
I write to Philosophers with the common Multi-
not Lovers of Gold. tude: follow others if
Therefore in the thou wilt & read their ob-
four Stiles I wiled speak
es

Speakes, not one of them
all hath used that fidelity
towards their Neigh-
bour as I have. Never
any in such perspicuous
Words hath made the
wonderfull matter to be
drawn out of Man
so manifest. They
may compare their
writings with their
Books, whoever will
may bend their words
to his own meaning,
but yet whosoever
will write better &
clearer things, I

will be thankful to him
I have received the Truth
freely from God. In com-
municating of it I fear
not the curses of Philoso-
phers: for I have learned
nothing out of their writ-
ings. I commit this little
Book more clear than if
I saw to the Divine most
wise Providence: for he
only gives Wisdom to if.
Wise and Understanding
to the prudent. Things
occult & deeply hidden
he reveals. He searches
the profound Abysses of

of Darkness by his ³⁶
Spirit in us, from which
Light alone all is derived

I give the thanks O.
God my father, who hast
bestowed on me Wisdom
& hast revealed that thing
to me for which I prayed
to thee. Illuminate the
Eyes of all men, who love
thee with a pure heart,
that they may glorify thy
Name ~

To thee Triune.
God the great merciful
father, the Son & Spirit his
Wilder

from whom alone floweth all
Truth, light & Wisdom
be honour & praise for
ever & ever. Help O Lord
thy servant by Jesus
Christ Amen

Let things transi-
tory give place to eternal
Here we see in a Glass
& know thro' a Cloud, but
then we shall see him as
he is. O how vain are
things w^{ch} affect the senses
compared with those w^{ch}
make the soul happy &
he may live forever w^{ch}
his Wilder

Finis

According to Geber the Principles of Art should be those of Nature itself
and that it is only in Metals we can find Metals; and that it is (in fine) by
Metals one can succeed in making perfect Metals —

The true way to proceed to the Perfection of this Work consists in
the Union of those mineral Spirits purified by Art, with the perfect metallike Bodies

Nam sic sicut in the Power of the Art is it only to join or separate what
Nature has produced, sic to be understood of, of Body in this Art is the metallike
Being, in which lies the mineral Spirit, it, because the Metals are nothing else
but this Spirit of which consists of Lapis Philosophorum; & this Spirit is properly of
Virtues of minerals in which is contained the Spring of Metals. (sic Geber
celebre mirabile manifestavit hunc sapientem a Natura omnino creatorem
cui nullum addit Artificer, neque; diminuit, sed tantum facit commutare locum
eius a preparatione sua, quae in omnibus aliis nullius usus est)

r - s - 16 . 7

8 - 9 - 11 . 12

11 - 12 - 13 . 14

16 - 17 - 18 . 19

19 - 20 . 21 - 22

22 - 23 .

23 - 24

r — ♂ — m

o — ♀ — p

II — ♀ — m

69 — D .

2 — O .

m

p

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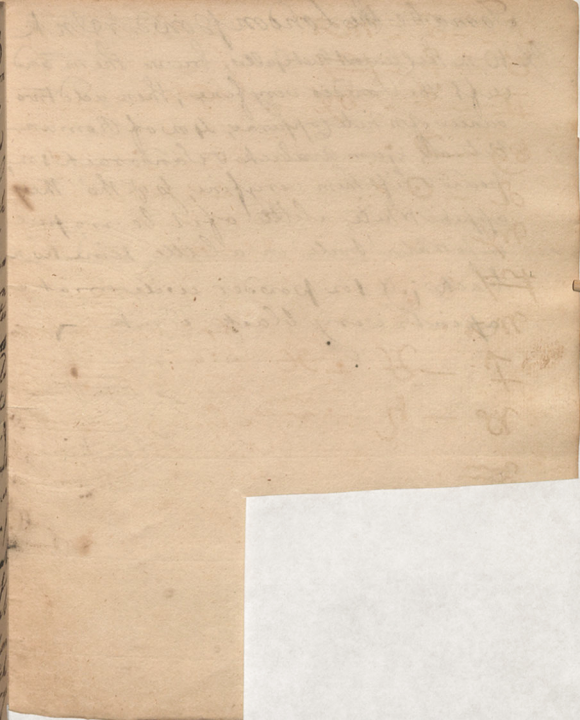
7 — 2 — 2

8 — h — m

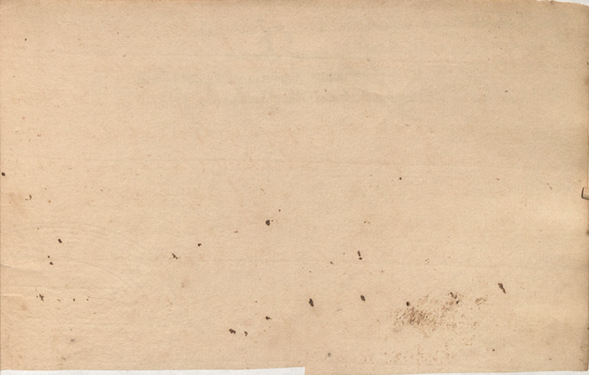
m

2

The Rec^d Jerry
from Prince Town
~~for~~ using
thus —
Take a single
hand full of Each
of the herbs &
Roast & boyl them
in half a Gallon
of Running Water
dript down the stream
till half is boyled
away. Then take
a Gile a Morning &
Night & half a tunc
before you eat Dinner.
Drink running Water for
your constant Drink, Eat
no salt Meat. Take some of
the Herbs out of the Ligeon & rub
them on your brea every Morning for
some taking the sticcin for the Wick
or two Months & it will help or cure you
by sticking to it.



To make the London powder Ink
Rx 10 oz the clearest Nut Galls, bruise them and
sift the Powder very fine; then add two
ounces of white Coppuray, 4 oz of Roman
Vitrioll, Gum Arabick & Sandarach 1 oz;
pound & sift them very fine, so y^t tho' they
appear white, a little of it being put
into water will in a little time turn
black; .9 1 oz powder will make
a pint very black Ink



First learn the eagles which foster up of doves
& make Diana taste of Venus Loves
where Cupid conquers Mars his furious Ire
& makes of Magnet draw the holy be fire





